

T H E
PICTURE
O F T H E
PRESENT GENERATION;
O R
The Temper of the
TIMES
REPRESENTED and TAXED:

In a Discourse at *Glasgow*, July 4. 1704.
when the Convention of Burroughs
met there.

By One of the Ministers of the Gospel at *Glasgow*.

Deut. 32. 5. They have corrupted themselves.

They are a Perverse and Crooked Generation.

*Senec. Oibav. 355. Collecta vitia, per tot ætates
diu, In nos redundant; sæculo premimur gra-
vi quo scelera regnant.*

*Sen. Epist. 97. Hominum sunt vitia ista, non
temporum; nulla res vacuit a cultu.*

*Edinburgh, Printed by John Reid Junior,
for James Wardlaw and are to be sold at
his Shop over against the Luckenbooths,*

ARGUMENTUM.

Ingens diluvium vitiorum, Jugiter undans,
Invasit terras, & loca cuncta replet.
Maxima pars hominum, crasse corrupta, Laborat
Absque modo sedis moribus atque malis.
Est phoenix rarus; veræ pietatis alumnus;
Ludibrio pravis, est bonus, estque probus.
Qui cupis esse pius, qui concupis ætheris arces
Scandere, qui velles Icona terre Dej?
Abs hoc corrupto sæclo, prorsusque protervo,
Te serva incolumem, surripe teque cito.
Desine quam primum mores imitare malorum:
Ad styga perducent, serius aut citius.
Vive Deo, vitamque probam duc, dilige Christum;
Jungito te Sanctis; usque beatus eris.
Aspice *pisturam* hanc, propriam sors Icona cernes,
Spurcatam misere multigenis maculis.
Detectos pravos mores, odisse juvabit,
Sed mage perversas rectificare vias.
Jugiter esto vigil, ne pristina facta nefanda
Perverse repetas, ut canis ad vomitum.

Anonymus.

To the Right Honourable,
Sir PATRICK JOHNSTON, Lord Provost.

WILLIAM HUTCHISON,
JOHN DUNCAN,
SAMUEL McCLELAND,
ADAM CLEGHORN, } Baillies.

Sir ROBERT BLACKWOOD, Dean of Guild:

WILLIAM JEOFREY, Treasurer.

WILLIAM WARDROPE, Deacon Conveener

And the Remanent Members of the Town-Council
of EDINBURGH.

I Have made an Essay in the following Sheets
of drawing the *Picture* of this *Projane Age*;
which I presume to present to ye; it may
be Judged no very Handsome Complement, con-
sidering what a Deformed and Ugly one it is;
but ye are the best hands can Rectifie and Re-
form it, at least act your parts for this effect
in the *Populous City*, where by the Providence
of GOD, ye bear *Rule*.

It is no small Satisfaction and Encourage-
ment to other Citys and Towns in the Nati-
on, that ye cast them the Laudable Example
of Employing your Power, for promoting the
Reformation of Manners, and we wish that other
places may *Write* after your *Good Capie*: For
there is extream need, that this Noble Work
be carried on, and continued with the Counte-
nance

The Dedication.

nance and help of Authority (without which it will Unavoidably perish and go to wrack) for barefaced Vices and Impieties abound commonly every where: And certainly *Magistrates*, who are vested with Authority and Commission from *God Almighty* to punish, and be a Terror to evil Works, are someway accountable for the Immoralities and Wickednesses of the Profane under their Charge and Government, if they neglect the due and Lawful Execution of Justice on the Notoriously Guilty: Says *Seneca*, *Tro.* 289. *qui non vetat peccare, cum possit, jubet.* Therefore I Adventure to be your *Monitor*, to Act your part Conscionably and Vigorously; let it be seen, *Ye bear not the Sword in vain*, but that ye remember, *ye Judge not for Man but for the Lord, who is with you in the Judgement;* *2 Chron.* 19. 6 And in so doing, ye will obtain a *Good Name*, worthy of your *Character*, ye will be *Happy Tools* and Instruments in the Hand of the most High, for doing Him *Signal Service* in your Generation, and when ye are to pals off the *Stage of time*, and to give an *Account* of your *Stewardship*, it cannot be Expressed, what matter of *Comfort and quiet of Mind* it will minister unto you, that ye have acquitted your selves as became the *Ministers of God*, for so are *Magistrates* stiled, *Rom:* 13. 4.

I have *Dedicated* the following Discourse to you, and Recommends it to your Honourable *Patrocinie*, being under this, though remote, Relation

The Dedication.

Relation to you, that ye are the Rulers as of the
Mother City of the Land of my Nativity, so in a
Sense my *Mother City* too, where I had my *Birth*
and *Education*, which is also the *City of the Sepul-*
chres of my Fathers: and likewise I was hereunto
prompted, that I might give a *Testimony* of the
grateful Resentment, I have of several *Acts of*
Kindness, your *Honourable Town Council* hath
performed both to my self and some of my
Relations: But least I be further Tedious to
you, I add no more, but Heartily wishing all
manner of Blessings on you, and all the Inhabi-
tants of the Good Town, I subscribe my self,

Right Honourable,

Your Most Humble

and Obliged Servant

Glasgow, October

7th 1704.

Ja: Clark.

THE HISTORY OF THE
CITY OF NEW YORK

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY J. C. COOPER
IN TWO VOLUMES
VOL. I
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1857

To the Reader.

THere have been of late many Pictures exposed to Publick View, according to the different Fancies of the Drawers: We have had the Picture of Prelacy, and the Picture of Presbytrie; the Picture of the High Flyers, and the Picture of the Low Flyers; and the last I have seen is the Picture of Royalty: And now Curious Reader, I present thee with the Picture of Profanity. I have two Remarks on this Piece that I have done; One is, that it is the most ugly and deformed of them all, and comes next to the Picture of the Devil, of any that can be drawn; it is of so monstrous and hellish a hue: Says our Saviour of the wicked, John 8. 44. Ye are of your father the devil, and the lusts of your father ye will do. The other Remark is this; that it is of such a Composure, as may serve for All Times and Generations, being never out of fashion: For though it is true, there may be some Regnant Vices, that may be called the peculiar sins of the Times, which are more in fashion and common at one time than at another; yet as to the too Epidemick sins, of Drunkennes, Cursing, Swearing, Whoredome, &c. they are such Strokes and Lineaments, as may be seen in the Face of all Times: For in all Generations, it is the Complaint of the Observators of the Times, that Wickedness always abounds: Hence Seneca do ben. l. 1. This was the Complaint of our Ancestors, this is our Complaint who now live, and this will

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will be the Complaint of Posterity, that the manners of Men are corrupted, that Impiety abounds, and that Human Affairs, through wickedness, go to wrack and Ruine.

Reader, I am loth to be tedious, only I recommend to thee, to take a View of this Picture; I doubt not but thou may see some what of thy own Effigies in it, at least, I dare say, thou wilt see so much of the Aspect and Temper of the Present Times, as may move thee to lament over the horrid Iniquities and Profanity of the Age, and also to repent of thy own sins, and reform thy ways.

I acquaint thee, that I have added some Enlargements, and particularly, some Quotations from divers Authors, which, it would not have been agreeable to multiply so many of them in the Pulpit; I say no more, but, wishing a Blessing upon the Perusal of what I have written, I bid thee
heartily,

Farewell.

[1]

The PICTURE of the present
Generation.

Acts, 2. 40. ----- *Save your Selves, from this Un-
toward Generation.*

HAD I the weeping-faculty of *Heracitus*,
I could teem forth a Stream of Tears
every day, in Resentment of the In-
numerable Vices, wherewith this *Debauched*
Generation is visibly corrupted, 1 John 5. 19.
---The whole World lyeth in wickedness. All the
People therein may be divided into two several
sorts or *Classes*, viz: The Clean and Unclean, the
Holy and Prophane, the Children of Light, and the
Children of Darkness, &c. who are also signa-
lized by these distinctive *Characters*, the Chil-
dren of GOD, and the Children of the Devil,
1 John 3. 10. And as these are of different
Tempers and Principles, so they differ in their
Practices; and no less likewise in their Num-
bers: For in all Generations the wicked have
been far more numerous than the Godly, *Math.*
7. 13, 14. The which sad Truth was never
more palpably verified, than in this prophane
Age we live in, which is *Flagitious* to a degree;
as if Men and Women had sold themselves to

work wickedness; which, as it offers abundant Occasion for *Lamentation*, so it affords Matter enough for drawing a fouldsome *Picture* of the present Generation, whereunto every Body by their Personal Guiltinesses, contributes a *Line* for finishing the Features thereof.

I will not tempt your Patience, in Resuming here what was delivered in Opening up and Explaining the *Text*; specially considering, that in Prosecution of the Doctrine raised from the Words, there is fair Occasion to give the Sense of the Terms and Phrases of the Apostles Exhortation.

Doctrine, *It is our Concern and should be our care, to save our Selves from an Untoward and Depraved Generation.*

In prosecution of this Doctrine; First, We shall tell you what is to be understood by *Generation*. 2ly What by *Untoward*. 3dly What by *Save your selves*. 4ly Give some reasons of the *Doctrine*. 5ly Conclude with a few *Practical Inferences*.

As to the meaning of the Word *Generation*, Interpreters give many various Acceptations of it, but we shall only name two.

1. By *Generation*, may be understood a certain period of time, suppose a *Centurie*, or the Compass of a hundred years commonly called an *Age*. *Gen: 15. 13. 16. Mai: 1. 17. 2dly. By Generation* may be understood, the *People* that are *Contemporary*, or who live together in one *Age*, or about one *Period* of time. *Deut. 4. 35. Eccl. 1. 4. Heb. 3. 10.* As

As to the Second point, what we are to understand by *Untoward*, the Word in the *Original* ~~Exodus~~ properly signifies, *Froward*, *Crooked*, or *Perverse*, hence *Luk.* 3. 5. and *Phil.* 2. 15. the same Word is Translated *Crooked*, and *1 Per.* 2. 18. It is rendered, *Froward*: but *Metaphorically* it Signifies *Depraved* or *Evil*: however not to insist nicely on *Criticisms*, for better Comprehending the Sense of the Sentence, this *Untoward Generation*, we will inform you in what respects a Person or People may be said to be *Untoward* and *Froward*.

1. A Person or People may be said to be *Untoward* or *Froward*, with respect to true *Holiness*: It is most certain, we are under the fatal loss of that *Original Righteousness* that was a Glorious part of the primitive Image of God in Man; and we not only Labour under this Dolorous *Privation*, but, since our lapsed Estate, it is a sensible part of our Corrupted Nature, that we are possessed of an ingrained *Antipathy* against *Holyness*, which at sundry times, and in divers manners, vents it self abundantly. And so strong is our *Aversion to Piety*, that no *Reason* or *Rhetorick*, will sway us unto a Cordial liking or Study of it: O what a prodigious decay of Christian Piety is there at this day? *The power of Godliness* was never lower; *Holyness* never in greater Contempt; and *Religion* never less in request: As if men were resolved, they will not at all be like *GOD*, or were ashamed to be found wearing

his Livery: Pray, let me in a few Words expostulat with you; what ailes you at *Holiness*? Is it not the Glory and Perfection of the Nature of Man? and well may it be reckon'd so, when it is the Glory of the Divine Nature, *Holy, Holy, Holy*, is one of the most Illustrious Attributes and Perfections of the Divinity: *Exod. 15. 11 Glorious in Holiness*. Holiness is a brightsome Beam and Ray of Gods Beauty; the reflection whereof upon us, is that alone which can make us truly Beautiful and Amiable; and it is that Supernatural Excellency, on the account whereof we are said to be *partakers of the Divine Nature*. *2 Pet. 1. 4*. Is it not *Holiness*, that in some sence intitles us to *Happiness*? at least without which we cannot *See the Face of GOD in Mercy*, *Heb. 12. 14*. Is it not *Holiness* that sounds your Rightful Claim to the Promises of the Life that now is, and of that which is to come? *1 Tim: 4. 18*. Poor, Demented Sinners what ailes you at *Holiness*? Alas Sirs, its within you, that ailes you, even a *perverse ill Nature*, powerfully propense, to what is evil, and extremely *opposite* to what is good: if I refer to your more sedate thoughts in your Solitudes, to Answer the querie, *Think you not Vertue better than Vice, and a Pious Life preferable to a Flagitious*; I dare say the Dictates of reason will bind you, and the more serious Sentiments of your Souls will Instruct you to Answer in the *Affirmative*, that *Vertue* is more excellent than *Vice* and *Holiness* more

more worthy of esteem than *Impiety*. But the mischief of all is, that how right soever your Sentiments are in *Thesis*, yet in *Hypothesis*, you practically err; on the account of which Forwardness with respect to the practice of Piety, each of us may say with *Medea* in *Ovid*: ---
Videomeliora, proboque, --- Deseriora Sequor.

2. A Person or People, may be said to be *Untoward* or perverse with Respect to the Spirit of G O D: Not to speak of such as are guilty of the unpardonable Sin; there are many other ways and lower Degrees of quenching the Motions of the Holy Ghost. And indeed it is small wonder that these, who are Despisers of Holiness, Do also Despise these Spiritual Impulses, whereby they may be Disposed unto Holiness: do not the perverse Tempers of many Signallie Bewray themselves in this, that they will not Comply with the Spirits Suggestions, but rather they oppose, Cross and Crush them, and that with more Passionat Spight, than pernicious *Illusions* from the *Evil One*, which they are too Prone to Entertain and Foment, these are they who *Rebel and Vex the Holy Spirit*. Isa. 63: 10. I presume there is none of you my present Audience, but sometime or other, ye have had a *Convulsion of Convictions* on your guilty Minds in Resentment of your Sins, or some more pressing Motions than Ordinary, Exciting to Religions Duties; But alas unto what Account have they Amounted, they are vanished into nothing; we pose your Consciences, have ye

nor

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not sometimes at a Rousing Sermon had a Bel-
lief of Convictions, which have soon proven *Ab-*
ortive? Yea perhaps the place of their Birth,
hath at the same time been also the Place of their
Burial. And if they have lived so long as to go
home with you, or been so powerful as to
Push you, to Serious-like Resolutions, whenever
you have been a fresh Involved in *Worldly cares*,
the Noise of Business hath Drowned them into
Silence, and the heat of Affairs hath *Extinguish-*
ed them, like one heat Eating out another. And
thus the Holy Flash hath soon passed from you,
and your seeming Goodness proven like the
Morning Cloud and the Early Dew. O Christi-
an, it may be thou canst Experimentally attest
the veritie of what is alledged, and likewise
that in the Just Punishment of thy *Banishing the*
Spirit from thee, He hath left thy house to stand
unto thee Desolate, which will lay thee open
to the Entrance of *seven Evil Spirits*, to possess
and Actuate thee; and then may it be feared,
thou will Rush precipitantly into the perpetra-
tion of all Wickedness, for they must needs run
fast whom the Devil drives. We say then that
the like kind of untowardly and untractable Spi-
rit Reignes in our day, that prevailed in the pri-
mitive times, which the *Protomartyr* observed
and upbraided. *Acts. 7. 51. Yee Stiff-Necked*
and uncircumcised in Heart and Ears, Yee do al-
ways Resist the Holy Ghost, as your Fathers did,
so do Yee.

3. A person may be said to be untoward with
Respect

Respect unto *Men*, viz. as to their Conversation with them, and Carriage towards them: some are of such a Morose, *Shaggarine* and Crabbed Temper, that they are Scarce Conversable or Affable; their Furious Choler and Fever of Passions being Ready to break out into a Flame upon Every little Provocation, for opposition to their Peevish Humours: there are many such *Salamanders* who cannot Live out of the *Element of Fire*, whose Rapid passions *Metamorphose* them into the Similitude of unthinking *Brutes*, as if they were not of Humane kind, manageable by Reason: Says *Claudian*. *Dis proximus ille est, Quem Ratio non Ira movet*. And if it happens that Grace Dwell under one Roof with this Troublesome Companion, it finds it a most uneasy Neighbour, and is often sore Annoyed with its Fumes and Vapores: yea and the Eruptions of unbridled *Choler* may Hurrie into so great and Foolish *Enormities* as may prove a Scandal to Religion, and Stain the Reputation of the Guilty: Prov: 27: 4. *Wrath is Cruel, and Anger is Outragious*: So that whiles neither Reason nor Religion will Compose or manage the Men of this Froward Temper; which cannot be better Described, than by the Character which *Nabals* Servants gave him. 1. Sam. 25. 17. *He is such a Son of Belial, that a Man cannot Speak to him, nor unlike unto which is that of an Old Poet. Nec visu facili, nec dictu affabilis ulli.*

4. A person or People may be said to be
Untoward.

Untoward with Respect to the Church of G O D.
 In this *Categorie* may be Classed these indifferent
Gallios, who either withdraw, or will not put
 to their Concurring hand to help the Kirk of God
 in a Pinch. *Neh. 3. 5. Their Nobles put not their*
Necks to the work of the Lord: This gives Oc-
 casion to the sad Reflection, that there are not
 many of our *Nobles or Gentry* in this Degener-
 ous Generation, who are Touched with a Just
 Care or Zeal for the publick Concerns of Re-
 lligion: give them their *Whoors* and their *Cups*,
 their *Balls* and *Games*, their *Haucks* and their
Hounds, and a good price for their *Corns*; they
 make not that the Subject of their Care wheth-
 er Religion Sink or Swim, they wil be more
 readie to Sollicite & ruin in the Cause of a Pro-
 fligat Comerad, than either to doe or Speak in
 the Cause of Christ: also they may be listed in
 the same black roll, the rough handed *Ejans*,
 who Cruellie persecute Gods *Jacobs*. There is
 still in the Land a Brood of Spightful *Malig-*
nants, whose Teeth are set on Edge to eat up
 the Generation of the *Righteous*, as Men eat Bread,
 and such want only power and Opportunity to
 Act over again the like *Bloodie Scene*, that with-
 in the Memory of many of us, was *Tragicallie*
 Enough Acted in Scotland; and its to be fear-
 ed if the outward Restraints were off, where-
 by for the present they are Manackled, that
 (like the Branch of a Tree Violently Bent back)
 they would Exerce a Redoubled Force of Cruel
 Animosity; which makes many who bear the
 Blae

Blasphemous Marks of their unmerciful Fury, to put and keep this petition in their *Letanie*, from persecuting *Papists*, *Prelatists*, and *Malignants*; good *Lord deliver us*. There is yet another Sort who much more Endanger & Embarrass the Churches Affairs, and that is a set of People of a *Froward Divisive Spirit*; who cast at a Gospel Ministrie, they know not for what, who Subvert all good Order, will be bound by no Laws, neither will Subject to Christs Discipline, but following their own Spirits and unaccountable Humours, unwarily Creat and Foment Diffensions, Parties, and Seditions in *Israel*, *Prov.* 16. 28. with whatever Plausible pretences they Palliat their Practices, yet this is a most untowardly *Cross Temper*. *Antipodes* to the true Gospel *Genius*, which always Disposes to Peace and Unity. *Joh:* 13. 34. 1. *Thes.* 4. 9. 1. *Cor.* 1. 10.

5. A Person or People may be said to be *Untoward* with Respect to the *Ordinances of G O D*. There are some who come not to Church at all, pretending Scruple, but real Frowardness is their Disease; yea many of this Stamp have no Hesitation with a Zealous Liberality to vomit forth Contumelious Reproaches, and most uncharitable Scurrilous Reflections on Gospel Ministers, to Disparage their *Persons*. and Mar the Success of their Labours, than which greater Service cannot be done to *Satan* and the Enemies of the Gospel, though perhaps some such *ill Temper'd Zealots*, neither Deem nor Directly mean so, but rather being weak and Ignorant, think they

do GOD good Service : however the *Matchia-*
vellian maxime hath been too Sensibly verified,
Fortiter calumniare aliquid adharebit. Again
 others when they are at Church, either by *Sleep-*
ing or *Indulging Impertinent Imaginations* to Oc-
 cupy their Minds, will Scarce Lend a Ready Ear
 to what is Preached, and least of all are they so
 Towardly, as to apply to themselves the Truths
 of God, these are they of whom *Jeremiah* says C.
 17. 23. *they Obeyed not, neither Inclined their Ear*
but made their Neck Stiff, that they might not hear,
nor Receive Instruction ; but more of this after-
 ward ; however we Chiefly here Design to Tax
 the Untowardly Temper of those, who will not
 Subject to the Sacred Ordinance of Church Dis-
 cipline, and Refractorily Decline Obedience to
 the Just Censures and Sentences of *Ecclesiastick*
Judicatories Judging and Acting in the Name of
Christ : Strange ! That *Christians* should Con-
 temn the Ordinances of *Christ*, what other could
 be Expected from *Turks and Pagans* ? O sham
 Christians ! Unworthie of that Noble Name to be
 called Christians ! do not the Visible Practices of
 such Rebels Bewray, that whatever they pro-
 fess, yet they are of the same Complexion with
 these, who said. *Mal. 3: 14: It is vain to Serve*
God, and what profit is it that we have kept his
Ordinances ; and further, do they not Loudly
 Enough Proclame, that they will not have this
 Man (*Christ*) to Reign over them. *Luke, 19.*
 14.

6. A Person or People may be said to be
 Untoward

Untoward with respect to the Rod of GOD: I
 trow there is none of us all, but upon tryal,
 have kythed Frowardness enough this way; be-
 ing apt Stubbornly to Grudge and Grumble, to
 kick and Spurne against the Chastning hand of
 God; to God's dishonour and our own Torture;
 and by this our foolish way, are there not ma-
 ny of us real *Heautontimorumenoi*, i. e. *Self Tor-*
mentors? casting a Load above a Burden,
 through our Impatience under troubles, hastning
 so fast to get out of the Net, that we but wriap
 our selves the more closly in it. I am ready to
 believe that the heaviest weight of our *Cross*
 arises from our *Cross-Humours*, and from undue
 Apprehensions both of our Afflictions and of
 God who Inflicteth them: A very Heathen *Se-*
neca could make an Observe of this kind, says
 he Epist: 13. *Some things vex us more than they*
should, some things vex us before they should, and
some other things vex us which should not trouble
us at all, and thus we either Creat or Augment,
and perforce troubles on our selves: Now what
 doth all this bespeak, but a perverte Reluctan-
 cie, Malecontentment and Displeasure with the
 Divine Pleasure, who hath Foreordained whatso-
 ever comes to pass. O Sirs hath not this with
 a Witness, frequently been our Guilt and gale,
 that when God hath smitten us, yet we have
 gone on forwardly in the way of our own Heart.
Isa: 57: 17. When he hath Stricken us, we
 have not received Correction: *Jer: 5. 3.* Yea when
 he hath Chastiz'd us, we have been as a Bullock

unaccustomed to the Yoke: Jer: 31. 18. This is indeed Forwardness in Folio.

7. A Person or People may be said to be *Untowardly* with Respect to the Word of God. The *Stubborn Israelites* in *Jeremiah's* time, were to a pitch of this Temper: for albeit they promised fair, yea *Sacredly* attested God to bear *Witness* of their *Ingenuity*, that they would obey the Voice of the Lord, *Jer: 42. 6.* Yet like *Perfidious Rebels* as they were, they afterward plainly tell the Prophet to his face, *chap. 44. 16. As for the Word that thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee* See also *Zeck: 7. 11. 12.* The which Description is partly applicable to this *present Generation*, as if *Jeremiahs* Pen were painting their *Portraiture*: for how often have we been called to Repentance and Humiliation? yet we are so far proof against all Arguments and Reasons, that we refuse to repent, and delay from time to time, as if either we could be saved without Repentance, or had a power in our selves to repent at pleasure: how often have we *Slighted* and wilfully rejected the precious Gospel offers of Christ and Salvation? how many deride the tremendous Threatnings of God from his Word? tushing at Heavens *Ambassadors* when they denounce Divine Judgements against their Crimes, as if Discourses of Hell, and everlasting Torments, were but *Romantick Fictions* cunningly devised to amuse and Fright the *Vulgar*. And so far doth this unhallowed humour obtain,

obtain, that such *miscreants* must pass forsooth for the *refined wits* of the time: Are not there likewise many *Untowardly Children of Disobedience*, who will not obey the Laws of the God of Heaven, but *Contemptuously* violate all his Sacred Statutes, whereby he forbids Sin, and enjoins Dutie; so that truly it may be said of these Rebels, according to *Ovid*, *Nitimur in vetitum, semper cupimusque negata.*

8. A Person or People may be reckon'd *Untowardly*, who will not reform their *Ungodly Manners*. *Hos. 5. 4. They will not frame their doings to turn to their God:* The Vice commonly lyes in the obstinat *Will* of perverse Sinners: And albeit many *object*, its not in their Power to amend their evil ways; yet this will not excuse our Neglect of Endeavours, for we are too prone to indulge our selves to Laziness on this plea, not doing so much as we may by diligent Application in the use of means: which made *Seneca* say, *Epist. 116. Nolle in causa est, non posse pretenditur:* And we dare say, if Men would do more than they do, by Watching, Praying, keeping out of ill Company, &c. they might probably attain to some Steps of Advance in Reformation: But the great Obstacle lyes in this point, they will not frame their doings, &c. *Pars Sanitatis velle sanari, fuit. Sen: Tr. Hyp.* And I am apt to believe that this Generation will be more inexcutable than any other, considering the Variety of means and methods used for suppressing and Reforming *Immoralities*, what by
the

the Publick Administration of *Doctrinal Rebukes*, *Disciplinary Censures*, and also by the Laudable Endeavours of *Societies for Reformation of Manners*, established in several places; besides the daily Efforts of *Civil Magistrates*, by their *Constables*, and other Officers employed to execute the *Laws* of the Land. But after all, the Profane of this debauched Generation, are so incorrigible and untowardly, that they *hate to be reformed*; yea, are so far from Reformation, that they mock at the Noble Project of establishing *Societies for Reformation of Manners*, and industriously affix opprobrious *Nicknames* on the Worthy Persons thus concerned, thereby to expose them to *Ridicule*: And there be others who give way to their *Revengeful* Humors, to mischief and vex the Promoters of so Glorious an Enterprize. Now upon this Occasion, seeing there are so many *Magistrates of Burghs*, or such as have Influence and Interest in diverse *Cities* in the Kingdom, pray let me seriously Address you, and solemnly Recommend to you, to Improve the *Power and Capacity* ye have, for advancing so good a Work, in the Places of your Respective *Jurisdictions and Residence*: And let me freely tell you, when *Profanitie* licentiously Abounds in a City, it is certainly an *Imputation* on the Magistrates thereof, who *virtute Officij*, are obliged to punish Vice, if they may not Constructively be Reputed Partakers of the Sins, which are either *Homologated* by their Personal ill *Example*, or encouraged by *Impunitie* and Neglect of Execut-

ing

ing Penal Laws, says *Seneca Trag. Tro. lin. 289.*
Qui non vetat peccare, cum possit, jubet. O what
 a Shame and Scandal is it to see People Stagger-
 ing drunk upon your Streets, to hear black-
 mouth'd Blasphemers cursing and swearing com-
 monly, and to observe the Sabbath Day many
 ways profaned, and yet that no effectual Course
 is taken to Restrain and punish these Impieties:
 I would have you seriouſlie consider, that as Ye
 have and hold Your Authority from GOD, and
 thereupon in the Scripture *Dialect* are stiled Gods,
 so You are unavoidablely accountable to the GOD
 of Gods, how you employ Your Trust and Pow-
 er; for compassing the great Ends of *Magistra-*
cy, which is to be a Terrour to evil works, and
 for the punishment of Evil Doers, as also for the
 Praise of them that do well, *Rem: 13. 3. 1 Pet.*
2. 14. And moreover, I would have You to
 think of what a Wise Man, and Great Magistrate
 said, *Prov. 14. 34. Righteousness exalteth a Na-*
tion, but Sin is a Reproach to any People: If this
 were solidly believed, there would be more
 Conscientious and Earnest Endeavours, than is to
 be seen, for purging and Reforming the Land,
 which indeed is full of Wickedness, and may
 prove a *Herculean Work* to get cleansed, as *Seneca*
 hinteth, *l. 2. de Ira. There is more Wickedness*
committed than can be restrained or Reformed.
 See *Lev. 26. 23. 24.* But there is one thing
 more I would suggest to You, that Ye would
 not only take Care to Apply Good Laws, by
 the vigorous Execution of them, but that Ye
 may

may be a *Counterpain* of the Laws in Your Personal Good *Example* of Sobriety and Righteousness.

Claud: --- Non sic inflectere Sensus Humanos, Edicta valent, quam vita reguntur.

Now so much for your understanding the Import and Significancie of the Term and Epithet, *Untoward*: yet e're we pass to another point, we will Condescend upon a few more *bad qualities of an Evil Generation*, which yee may look upon as so many Features and Lineaments, making up the ugly *Picture* of this present Generation.

2. Besides that this is an *Untoward* Generation in all the Respects foresaid, so it is a *Profane Debauched Generation*, an *Epidemick* Corruption of manners hath Siezed every Body in more or less: *Isa. 1: 4: Ah sinful Nation, a People Laden with Iniquity, &c.* Besides common Swearing, Drunkenness, and Mocking Endeavours of Reformation, which Wee have spoken of before; also Gross *uncleanness* of all kinds, are as rife, as if they were but *Peccadillos*, and matters of Sport; *Murders* both of Young and Old, are frequently Committed: *Prodigality* is arrived at a *Prodigious* height, to maintain which People are Tempted to Cheat, Oppress, Steal, Lye, and Defraud by Law-Quirks and Deceits: the *Profanation of the Lords Day*, is every where seen, and of late a most *Irreligious Custom* is come much in Fashion, of Receiving and Paying *Visites* of Civility and Ceremonie, and of Discourting and Trifling about *Worldly Business* on the day
Consecrated

Consecrated for Religious Services, which we are Sacredlie Bound to keep wholly Holy unto the Lord : a Preached Gospel is Contemned by some, and Industriously Decryed by others as little necessarie and useles. Lamentable as so is the universal Decay of Christian Pietie, Love, Zeal and Charitie : yea and manie professors of Religion want not their own peculiar Faults and offences, of Backbiting, Lyeing, Censorious and Uncharitable Reproaching, and Pridesul Despisng one another : &c. we say, it would take a Volum to Specifie all the Scandalous Impieties whereby we are polluted ; and we cannot Sum up all more Comprehensivelie than in the Words of Eliphaz : Job, 22. 5. Our Wickedness is great, and our Iniquities Infinite : and if Seneca had been Living in this Dreggie time of the World, he could not more plainly have Represented this Generation, than in the Picture he gives of his own : Sen, Octav. Collecta vitia, &c. i. e. The vices of the passed Generations gathered together, do all meet in our Generation : we are unhappy in this sad Age, wherein the most Execrable Wickednesses Reigne or prevail.

3. This is an *Impudent Generation* ; not only Guilty of many grots Sins, but Shameless and Barefaced in their Abominations ; what *Isaiab* and *Jeremiah* say of their Times, is too Applicable to ours. *Isa. 3: 9 The shew of their Countenance doth Witness against them, they Declare their Sin as Sodom, they hide it not. Jer. 8. 12. They were not at all ashamed, neither could they Blush.*

Ovid, Engerepudor, verumque fidesque: yea the very *Women* have *Abandoned Blushing* and *Modestie*; and *Bewray* an *Extream Measure* of *Brazenfaced Partnes*, in their words, *Gestures*, and *vain apparel*, as if *Impudence* were a *Fashionable vertue*: *Alas!* That the *soul works* of *Darkness* should be so *Common*, where the *Light* of the *Gospel* *Shines* so *Clearly*: and to such a *pitch* of *Impiety* are some *Arrived*, that they *avowedly vaunt* of all their *Abominations*: have we not heard of some (*Epicuri de grege porci*) who *Gloried* of being able to *Drink* their *Neighbours Drunk*. And to this it is come, that many *Fondly* think, they cannot make *Strangers* or their *Friends Welcome*, except they they make them *Beasts*; by filling them to *Excess*: as if *Martials* saying were *Canonical Truth*, *Sublato vino, nullus amicus erit*; there have been others, who have accounted it a *Noble Victorie* to *outvie* their *Debauched Comrads*, in *Coining* the most *Execrable Oaths* and *Blasphemies*: *tell it not in Gath, &c. pudet hac opprobria nobis---vel dici potuisse.*

4. This is an *irreligious Generation*; wherein *Serious Religion* is far out of *Fashion* and *Request*: O but we be an *Adulterous Age*; much *Degenerated* from our worthy *Ancestors*: In former times the greatest of our *Nobles* and *Gentry*: were *Zealous* and *Careful* to have the *Worship* of *GOD* in their *Families*, and were *Accustomed* to *Closet Devotions*: but now our great *Ones*, are quite of another *Stamp*: they not only, for the most part, *Neglect* to *Worship GOD* themselves,

themselves, but *Mock* them who do so, as if they were Affraid of coming under a Suspicious Character at Court; or that by giving G O D his due, they may marr the Mercat of their own preferments: yea and not a few are so far Indifferent about Religious Concerns, that to Currie Court Favour or procure a *Lucrative Post*, they follow such measures, as plainly show, they care neither for G O D, nor their Souls: *Psal: 10. 4. The Wicked through the Pride of his Countenance; will not seek after G O D. Damn'd Pride* indeed, for any Creature to Refuse paying Homage to the *Almightie*: Strange! what will this World turn to? whether is *Religion* Fled? We may say of it, as *Ovid* of *Old of Righteousness*.---
Terras Astraea reliquit.

5. This is a *Hypocritical Deceitful Generation*, devoid of Truth and Sincerity, *Isa. 10. 6. The most part deal hypocritically both with GOD and Man*: How many espouse a Profession of Religion to palliat Vice and Villany, *Buchan: Jeph: Impium celas Pietatis umbra*; or as a Seasonable Expedient to promote their secular Interests, which as they cunningly counterfit it, so at the same time they deride it, and Laugh in their Sleeve; with what a mighty Zeal do some set up for Religion, in a time of the Churches outward Tranquillity, when divine providence, and Humane Authority smile upon her? many new *Upstarts* then seem to outrun old standing Professors; and yet perhaps in a day of Trial, when the *Tables* are turned, and the *Scene* changed,

we may come to see many of our *Protemporal Zealots*, turn their back on Religion if not turn Persecutors: Its a Remarkable Passage, *Est: 8: 17 When the Jews had Joy and Gladness, and the Countenance of Authority, then many of the People of the Land became Jews: And further there are many Deceitful Pretenders, to Piety, making a mighty Glots and Dash in the Eyes of Men, with their Shining shews of Devotion, whom our Lord calls painted Sepulchres Matth: 23 27 28. Who yet in their Morals are Miserably Corrupted, particularly in their dealings betwixt Man and Man, they are sometimes found to be False, Fraudulent, and deceitful: which becomes a mighty Stumbling unto many, Its not all Gold that Glisters, and says Lipsius, Nulla unquam atas fertilior religionum, steritior pietatis. . But moreover there be likeways Hypocrites of another kind, whose Subdalous Disingenuous practices pass current for Strains of Wisdom, and pieces of very good *Policie*: Alas both the *Morals and Politicks* of this Generation are satallie Poisoned, and the old World Simplicity and Probitie is quite Discarded and Hiss'd at: yea were we to give a *Definition* of the Applauded *Policie* that now obtains, we could not define it more *Graphicallie*, then to say, *Hypocrisie is Policie*, and *Policie is Hypocrisie*, for these are become convertible terms of an equipollent Import and Acceptation: so that such are in Vogue for the only finest Politicians, who can with a *Court Grace*, prevaricar, Dissemble, Circumveen, and supplant his*

his Neighbour, *vix & modis*: O but this be a *Mysterious* Generation, wherein a Man of truth and Probity is Sadly puzzled how to send, let be to farewell, and has much a do to get softly and safely through this World, not well knowing whom to trust, see *Jer: 9. 4. 5. Mic; 7. 5. 6.*

6. This is a *Selfish* Generation, Where *Self* is not concerned Men are backward, lasie and indifferent, but when *Self Interest* is in View, O! how stirring and Indefatigable! so that with many Carnal self is the *Primum mobile* of their Activities, and the Standard of their Projects: yea *self Love, self Applause, self Conceit, self Designing, self Ease, self pleasing, &c.* these are the bale, and cursed *Idoles*, which not a few fall down and *Worship*, these are the *Syrens* that charme, court and carry our Affections; these are the *Impostors* and *Tyrants*, that usurp *GODS Throne* in our Hearts, at the nod whereof we stay or go, we stand or run: Says, *Bishop Hall Charac: p. 749. The Superstitious hath too many Gods, the profane Man hath none at all, unless perhaps himself be his own deity, and the World his Heaven: this base Principle is Diametrically opposite to the Gospel Article of Christs Constitution, let a Man deny himself: and the Epidemick prevalence of Self Love, is a fulfilling of that Scripture, 2 Tim: 3. 1. 2 In the last days, Men shall be Lovers of their own Selves, &c:* O Christians what is become of the *Gallant Publick Spirit*, that possessed and actuated our worthy *Ancestors*? it is banished and fled, and degenerated

nerated into Cowardly Neutralitie: A Heathen, Cicero, could say, *Non nobis solum nati sumus*, i. e. We are not born only for our selves, but for our Friends, our Neighbours, our Country, our Posteritie; and how little are Men active now a days for the *Publick Interests of Religion?* that is little Regarded, but at such a Juncture, when it may be a *Subservient Tool* to procure Profits and Preferments, as hath been said. There are few Religious for Religion's sake, or Vertuous for Vertue's sake: *Juven. Sat. 10. --- Quis enim Virtutem amplectitur ipsam, --- Præmia si tollas*: O Sirs, cast down this profane *Dagon* of *Self*, and *Enthronè Christ* in your hearts, and generously acquit your selves in your Generation, as becomes Men of *Honour and Probity*.

7. This is a *Perfidious Generation*: No Nation hath come under more Sacred Solemn Bonds and Covenants to be for GOD and Religion, than this Nation, and none has more avowedly and *perjuriously* broken all Bonds than we: Let me tell you, how lightly soever some think of it, this Land lyes under deeper guilt this way (yet unhumbl'd for, and unrepented of) than the most part are sensible of; and this *treacherous Age* is arriv'd at such a pitch of Impiety, that neither the *Religion of an Oath*, nor the *Obligation of Subscriptions* binds Men of debauched Consciences; how many have broken *Lawfull Oaths*, sworn before the Most High? how many have taken *Sinfull Self-Contradictory Oaths*? whereby *ipso facto* they have polluted their Consciences. by
what

what *Frivolous Evasions*, and self-deceiving quirks, have some wheedled themselves into *Perjury*? having gulled themselves with the like deceits, that it was lore against their Minds, that they could no other way evite utter Ruine, that they never resolved to keep the *Tests or Bonds* they were forced to take, &c. Alas that Men should sport with such *Edge Tools*, as *Sacred Oaths*, and Reckon to little upon *Perjury* and mecking GOD: And its small wonder, that Rotten-hearted Men, who have neither the knowledge of the Nature of an Oath, nor the Sense of the weight of it, do easily violat their Vows. *Ovid.*
 ----*Fugere pudor, verumque, fidesque.*---*In quorum subiere locum, fraudesq; delique, &c.*

8. This is a *secure stupid Generation*, sucken deep in Forgetfulness of GOD, and Forgetfulness of our selves, as if a *Lethargie* had benum'd all our Senses, and a Spirit of deep Sleep from the LORD were poured out upon us, *Isa. 29. 10.* O how dure are we to work upon? what will do our turn to rouze us to a due sight and affecting Sense of Sin and Duty? we seem to be Proof against all manner of Dispensations, both of Word and Providence: GOD hath bestow'd many *Mercies* upon us, yet we are insensible of them, He hath multiplied terrible *Stroaks* in Righteousness, yet we seem to be *Cauterized* and past feeling: Hath not a Holy GOD visited us with *Dearth of Corns*, and Scarcity of Bread? which prov'd a *Famine* to many: hath He not punished our *Mother City* with consuming flames

once

once and again? hath He not mingled a Spirit of Perverseness and Division among our Nobles and Gentry? which is a palpable Prognestick of Approaching Misery: hath He not visibly crossed our Promising Attempts and Efforts to establish a Foreign Trade, and promote the Wealth of the Nation? which hath issued in Vanity, and worse than Vanity, even our sensible Impoverishment, the blae marks whereof many of our Burghs and Trading Places bear at this day: I say doth not a Just GOD write bitter things, and shoot many of his Arrows of Indignation against us? and yet we are not stirred up to look to the hand that smiteth, so that deservedly may it be said of us, as *Isa. 26. 11. Lord when thy hand is lifted up, they will not see, &c.* And this plaguy Stupidity and Inconsideration, is the Bane and Ruine of Souls; and with Respect to this secure Land, a prodigious Presage of Approaching Calamities, *Judg. 18. 7. The People of Laish dwelt careless, quiet and secure, and there was no Magistrate in the Land that might put them to shame, &c.* and verse 27. Ye see how soon a surprizing Vengeance came on them, they were smitten with the edge of the sword, and their City was burnt with fire. See *Luke 17. 26. 27. 28.*

9. This is a most Unthankful Generation, GOD hath conferred upon us with a Liberal Hand innumerable Benefits, whereof yet we are not sensible; we have received *Heaps of Mercies*, more than we can guide, more than we improve aright, more than we are thankful for, more sure than

than we deserve, yea and above what we have desired; Nevertheless we have not Just and Grateful Resentments of his Benignity: But contrariwise, we either Burie them in oblivion, or turn the Bounty of G O D into *Lasciviousness*, as is too Evident from the Sensual *Gluttonie*, *Beastly Drunkenness*, profuse *Prodigality*, and other *intemperat abuses* of Heavens Benedictions, wherewith many are Chargeable: a *Heathen* could say *si ingratum dixeris, omnia dixeris*, i, e, Ingratitude is the worst of all Vices, and the pregnant Womb of other Impieties. O what *Criminals* this way are we in this Land? Albeit we are not Famous among the Nations, for Secular Glorie, Power and Opulencie, yet by the Favourable providence of G O D, we are *Enriched* with a greater Blessing than all these, yea we Enjoy the Prime and Wale of all Mercies, viz. The Glorious Gospel of Christ: how many Regions are overclouded with Deeper than *Cimmerian Darkness*, and sit in the Shadow of Death? When behold! the Sun of Righteousness hath Shed abroad his Bright and Healing Beams upon our Tabernacle; we have Gospel Ordinances in Purity, Peace, and Plenty, and sometimes with Power and Efficacie: this indeed is a prime priviledge, and one of the Rarest *Symboles* of G O D'S peculiar Love. which is denyed to many Nations, greater and Mightier than we are. Yet O what Shameful Contempt of this Blessed Treasure? How few Embrace the offers of Christ, and Relish Gospel Truths? we

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have

have Cause to Dread the fearful Doome of *Chorazin and Bethsaida*, even to be more abundantly Lashed and Punished than pagan *Sodom and Gomorra*. And we cannot pass here without Reflexion, the Abominable Ingratitude of this Island, with Respect to our Marvellous and Merciful Deliverance at the late happy *Revolution*, when our Captivity was turned again, while we were like them that Dream, we were as *Brands Plucked out of the Fire*, we were at once freed from *Poperie, Prelacy and a cruel Bondage*, which we partly feared, and much did feel. And it is too pregnant a proof, what little Sense some have of so great a deliverance, that many most unworthilie throw *Dirt and Disparagement* on the *Glorious Memory* of our Famous Deliverer, *King William*: the which Seasonable and Blessed *Revolution* (whereof he was Heavens Instrument) will make his great Name to be *Memorized* to Succeeding Generations, when the Memorie of the wicked Enemies of *G O D and King William*, shall Rott, and be Buried.

The Third thing we proposed was to tell you what we understand by, *Save your selves*, viz. *From such a Generation*, as we have been describing, First, by *save your selves*, &c. We understand that ye should not conform your selves into the ill manners of an Ungodly Generation, but rather *seperate* and keep at outmost distance therefrom; *Isa. 8. 11. 12. The Lord instructed me that I should not walk in the way of this People,* &c. *Rom: 12. 2. Be not conformed to this World,* &c.

&c. But when we speak of Withdrawing from the Ungodly, we mean not that like *Hermites*, ye should altogether sequestrate your selves, and retire intirly from the Society and Conversation of Men, even of Wicked Men, for then *must ye needs go out of the World*, 1 Cor. 5. 10. *Because the whole World, (or the Plurality of the People in the World) lyeth in Wickedness*, 1 John 5. 19. But that ye ought not to have too familiar, or unnecessary Correspondence with the Ungodly, nor communicat with them in their Impieties. See 2 Cor. 6. 17. Eph. 5. 11.

2. We understand, that ye should not only Separate from a sinful Generation, but that ye should *Affosiat* and *Join* with the Generation of the *Righteous*, as the Proverb is, *Sick a Man as ye wad be, draw ye to sick Companie*; and readily, *Fowls of a Feather flee together*. Ps. 101. 4. *A froward heart shall depart from me, I will not know a wicked Person*, and verse 6. *My eyes shall be upon the faithful in the Land, that they may dwell with me*. See Psal. 119. 63. ---16. 3. The Psalmist takes delight in his Conversation with Saints, whom he esteems the *Excellent Ones in the Earth*, whatever *Diminutive* or *Contemptible Sentiment* the World may have of them: And certainly if we consider the thing seriously, there is both more Comfort, Credit and Advantage to be had in the Company of the Pious and Vertuous, than in the Fellowship of the Vicious and Profane: For *GOD is in the Generation of the Righteous*. Psal. 14. 5. But he will reject and

forlake the Generation of *his Wrath*, *Jer. 7. 29.*
And such are all the ungodly, Eph. 2. 3.

The fourth head to be handled, is to give
some Reasons of the Doctrine, which may be im-
 proven as so many *Arguments*, to perswade to
 save your selves from this untoward Generation.

1 *Reas.* It is presumable, ye are all *Baptized Christians*, and by the Sacred Bond of Baptism, ye are obliged to *renounce the devil, the world, and the Flesh*, and to be Holiness unto the *LORD*: So that it is no less than abominable *Sacrilege*, to employ in profane uses, what is devoted to *GOD*: Hence *1 Cor. 6. 19, 20. Ye are not your own, ye are bought with a price; therefore glorifie GOD in your Body, and in your Spirit, which are the LORDS, Rom. 6. 4. We are buried with Christ by Baptism.* -- And so we should walk in *Newness of Life*. O Christians, ye should live another sort of Life than the wicked of the world; perhaps if we should say, that ye are not Christians, ye would huff and be angry: But if ye have no more to say for your being Christians, but that ye are Baptized, its a poor plea, and insufficient; for certainly there is a difference betwixt *Nominal* and *Real Christians*: Many may have a Name to live, who yet are dead, they may be outwardly *Jews*, who are not so inwardly; its your having the Spirit of Christ dwelling in you, and your walking according to the Rules and Principles of Christianity, that will document your being true Christians. But moreover, no doubt, many of you have taken the Sa-
 crament

erament of the Lords Supper, whereby, at least professionally, ye have Renewed your Engagements to Reform your Lives, and to separate from the wicked Courses of the World: But God knows, and your Consciences may know, that you have not been so good as your word, but have often turned with the dog to the Vomit of your Earthly Lusts and pleasures: Mind then that ye are *Covenanted* Christians, and should not Confederat or incorporat with an Unchristian Generation; And this leads me to a second *Reason*.

2 R. Ye should Consult the *Credit* of your Christian profession, and Guard with all care and Caution, that ye give not the ungodly an Occasion to *Reproach Religion*: the Wicked of this Generation ly in wait for your Halting, and watch for a Catch; therefore the *Psalmist* earnestly prays to GOD for his Divine Conduct, because of his *Enemies*. *Psal.* 5. 8. the Original will bear *because of my Observers*: which Imports as much, as that they narrowlie mark all our Steps; and Notice every Slip we make, Impiously to improve the Occasion, for the Disparagement of the ways of GOD. see. 2 *Sam.* 12. 14: *Jer.* 20. 10. *Ezek.* 36. 20. We say then O Christians keep far off from the ways of the World, and rather be ye *Blameless, and Harmless, the Sons of GOD, without Rebuke, in the midst of a Crooked and perverse Nation, among whom Shine ye as Lights in the World*, there are too many *Shamm-Christians*, who are a shame and Scandal to the Christian Religion, be ye not like unto them, nor partakers with them. 2 *Cor.* 6 14. ad fin. 3. R.

3. R; Ye ought to Studie a *Conformity*, to the High and Holy Head of your profession; who was *Holy, Harmless, Undeſiled, Separat from Sinners.* Heb. 7. 26. It is true, ye cannot attain to a full and Juſt Conformableneſs to him, for he had the Spirit without meaſure, he never Sinned, and alſo he performed ſeveral Actions *Unimitable*, and alſo *Unpreſtable* by us Sinful Creatures; nevertheless we are bound to Imitate him in all his Imitable virtues and performances, as far as we are called and Capable; according to the Grace given unto us. Mat. 11. 29. *Learne of me for I am meeke and Lowly in heart*, and herein alſo ſhould we follow his Example; to Separate from the Impieties of an *Adulterous* Generation. 1 Pet. 2. 21. 22. h3.

4 R. God Almighty expreſſly Requires and Commands You to Separate from an *Unſeaward* and evil Generation, to whoſe *Auguſt Authoritie* we owe a Reverential and Obſequious Regard; and there cannot be a more plain precept than our Text. ſee alſo. 2 Cor. 9 17. Eph. 5. 11 Rev. 18 4.

5 R. This hath been the *Laudable Practice* of the *Saints* in all Generations, to diſtinguiſh themſelves from the ungodly, by ſeparating from their Impieties. *Noah* was ſuch a *Separatiſt* in his time, Gen. 6. 9. *Lot* he was ſuch a *Separatiſt*, 2 Pet. 2. 7. 8. Such was *Moses*, Heb. 11. 25, 26. Such was *David*, Pſal. 101. Such was *Job*, Cap. 1. 8; Such likewise were theſe *Saints*, of whom the World was not worthy, Heb. 11. 35. 36. 37

Yea

Yea, it is the peculiar gracious Disposition of true Converts, whenever they are Renewed and Sanctified, to separate from their old ungodly *Associats*, and to join to the People of God, who walk in the ways of Righteousness. Let not the *Bugbear of Singularity*, or the *Paucity* of these who are studious of Strict Holiness, deter or scar you; neither let the Opprobrious *Nicknames* that blackmouth'd *Malignants* impose upon the Godly, impels you to mean thoughts, either of them or of Piety; for this hath been one of the common *Artifices* of the grand Enemy of all Righteousness, whereby to disgrace Holiness, and expose the Godly: What's the matter though they call you *Phanaticks*, *Precisians*, *Puritans*, *Hypocrites*, &c. for after the same manner was the Holy Jesus maltreated and Reviled in the World; he was called *Belzebub*, *Math. 10. 25.* A *Phanatick* and *Demoniack*, *John 10. 20.* a *Perverter* of the Nation, and *Enemy to Caesar*, *Luke 23. 2.* an *Impostor*, *John 7. 12.* a *Blasphemer*, *Math. 26. 65.* &c. and his Disciples and Followers may look for the like injurious Usage from the World: *The seed of the serpent* cannot but be spouting Venom upon the *seed of the Woman*; it ay was so, and ay will be so: Can the *Leopard* change his spots, &c. But let the wicked miscall the Godly as they will, yet they are the *Excellent Ones of the Earth*, and more Excellent than their calumnious Neighbours, who Revile and mock them. *Menander* says, *Unus Vir justus, infinitis non justis prestat.* Moreover we say, as the

the singularity of Holiness should not be a frightening Objection, so neither should the Paucity of the truly Righteous tempt you to contemn them: In all Ages the wicked are more numerous than the Godly; the broad way to hell is thronger of Passengers, than the narrow way to Heaven, *Math: 7. 14. Jer: 5. 1.* A Pagan Poet could glance at this sad Truth, *Virg.*

----*Pauci quos equos amavit*

Jupiter, aut ardens exivit ad aethera virtus

6. R. The ungodly are a plague and pest in their Generation, and their Corrupt manners very Infecting Sin is Compared to a putrifying sore *Isa. 1, 4. 5. 6.* to a Plague *1 Ki. 8, 38.* and to a Canker or Gangren. *2. Tim. 2. 17.* which are Infectious and Spreading, from the Danger whereof we should preserve our selves carefully, as we would not be Smitten or polluted: It is next to Impossible to Entertain Familiar and Ordinarie Converse with the Profane, and not to be Tempted or Tainted: *Prov. 6: 28, can one go upon hot Coals, and his Feet not be Burnt? Prov. 22. 24. 25. make no Friendship with an Angry Man, and with a Furious Man thou shalt not go, lest thou learn his ways, and get a snare to thy Soul.* says *Eurip: Trag: Barbarus factus est diu veritatem apud barbaris:* And it hath been often seen and sound, that the vicious manners of the wicked have been more taking and Powerful, to work Good Men into a Conformity to them, than the Pietie of the Religious hath been Influential to Engadge the Wicked to the Love or practice

Practice thereof. *Jakven: Sat: 14:--- "dociles imi-
tandis---Turpibus ac pravis, omnes sumus ---*
and ye know that even a Godly Joseph in Pha-
raohs Court learned to Swear by the Life of Pharaoh
Gen: 42: 15.

7 R. Save your Selves from the Sins of this
Evil Generation, as ye would be safe from the
punishments of a Generation of GOD's wrath. At
all times Death is the wages of Sin: *Job: 4. 8.*
and Sorrows the Effects of Wickedness: *Buchan
Jeph: Est qui scelestum cernat, & plectat Deus.*
Numb: 16. 26. Moses Speaking of Corah and
his Company, says, Depart I pray you, from the
Tents of these Wicked Men. least ye be Consumed
in all their Sins. And *Revel. 18. 4.* It is a voice
from Heaven that Crys, come out of her my
People, that ye be not Partakers of her Sins, and
that ye Receive not of her Plagues. If the cry a-
rise about your Doors, *Fire, Fire!* Ye will be
soon Alarmd, and put all hands to work, to
save your Goods as much as you can, and should
ye not be also Roused to hearken to the Cry of
Heaven, calling aloud this day, *Save, Save your
selves from this Untoward Sinful Generation,* that
ye share not of their miseries: See: *1: Cor. 10.*
6 to 12: Exemplo alterius qui Sapit, ille Sapit:
And not only be Concerned to Escape the Tem-
poral punishments, that may come upon the World
of the Ungodly, but Specially to be Saved from
Everlasting Punishments in Hells Fire; which are
no Theological Bugbears, nor Whimsical Chimeras
whatever Luxuriant Debaucht Wits may Fool-

ishly give out ; perhaps too soon , some such will be undeceived of their Dangerous Misconceits, and seeing they *Mocked at the Faith of Christ as a Fancy*, they may come *reallie* to be of the *Faith of the Devils, who believe and tremble.*

The last thing we proposed, is to draw some *Practical Inferences* from the Doctrine.

1. Infer: Are there abundance who carrie Frowardly towards G O D, they have Cause to fear he will *Retaliat them*, by Carrying Frowardly towards them : O *Stubborn Rebels*, ye will find it a hard Task to Kick against the Pricks, by being Stout against the most High, he is too Stark a hand for the *Worms and Grass-Hoppers* of the Earth to meddle with, he is able in the twinkling of an Eye to break all the Pot Sheards of the Hosts of Nations, they are as the Light Dust of the Ballance, which with a puff of Wrath he can blow hither and thither : a look through the Cloud Discomfited all the Forces of *Pharaoh*. *Exod. 14. 24. David hath a very agreeable passage to our purpose. Psal. 18, 25, 26. With the Merciful, thou wilt shew thy Self Merciful, and with the Froward, thou wilt shew thy Self Froward, see Levit. 26, 27, 28.*

2. Inf: They who carrie *Untowardlie* towards G O D cannot prosper. *Job: 9, 4. G O D is wise in heart, and Mighty in Strength, who hath hardned himself against him and hath prospered :* but some may happily think or say, *Notwithstanding all the fair promises made to Godliness: 1 Tim. 4, 8, yet we see many of these who*

who are Reckoned ungodly thrive also well in the world, and have also good Success in their Affairs, as these who seem more Religious. There is no doubt, it may be so; and the Consideration hereof hath Tempted many good Men to have loose and Dubious Sentiments of *Divine Providence*, as being Scarce equal and Regular in his Dispensations: however this were an iniquous Charge against the Wildom and veracity of the great *Governour of the World* whose unsearchable ways we cannot Comprehend, but should Silently admire: For the Wicked Man seem to prosper, who have *no true prosperity*; the Right Standard whereof is, the having outward Enjoyments Blessed and Sanctified to us: but they may have *Outward Blessings* who are inwardly Cursed: *Plal. 106, 15. He gave them their Request, but sent Leanness unto their Soul*: This is poor Prosperitie, though a Man get all that heart can wish, and yet have *G O D's* Curse with it; *Mal. 2, 2. I will Curse your Blessings, Yea I have Cursed them already*: They may be Rich in Gear, who are poor in Grace; They may have plenty of good things, who have not heart to make good use of them; Yea rather abuse them to the Gratification of their Lusts and Epicurish Appetits *Ovid. Luxuriant animi rebus plerumque Secundis.*

3, Inf: How unjust and unreasonable are they, who are Froward towards *G O D*, who is Condescending and Kind to them? He is the Fountain of all the good things thou Enjoys: He dai-

lie Exerciseth a great deal of Lenitie and forbearance towards thee; For in Justice he may, and for Power he can Destroy thee in a Moment, Yet behold thou art Spared from time to time: Should not this his Clemencie lead thee to Repentance and Amendment of Life, yet perhaps thou art as Stiffly Disposed to Wickedness as ever. *Eccle: 8: 11: And Moses Expostulating with a People on whom GOD had heaped manifold Blessings, after he had called them a perverse and Crooked Generation, on the account of their Brutish Ingatitude and Wickedness, says he, do ye thus Requite the Lord, O Foolish and unwise. Deut: 32 4. 5. 6. 10.*

4. Inf. The Godlie should be affected with the Sin of the Evil Generation they live in, to Lament over them in their Secrer places, Especiallie on the Account of the manifest Affronts and dishonours done against their Glorious Lord and King this hath still been the Religious practice of the true fearers of God: *Psa: 119, 136. Jer: 9, 1, 2, 3. Ezek.* And ye should likewise pittie a poor Blinded, Demented World: if you were Witnesses of the *Tragick Spectacle*, of a Companie of People Sticking and Goreing one another, or willfullie Sheathing their Swords everie one in his own Bowels, with his own hand; it would certainly move Your Bowels to Commiserat their madnels; now pray, what are the obstinatlie Wicked of the World doing? but Destroying one another, and furthering their own unavoidable Damnation.

5. *Infer.* O what a hard task have Poor Mi-

nisters, who waxe their Labours on such an Un-
 toward Generation as this is, whose Hearts
 seem to be as *Impregnable* as a Rock, and as
Impenetrable as the Flinty Rock: How discour-
 aging is it unto them, when they have cryed out
 their *Lungs*, spent their *Spirits*, and *Toyled*
 their *Bodys* in their Pastoral Labours, yet to
 meet with such returns as *Jeremiah* 44. 16. *As*
for the Word that thou hast spoken unto us, in the
Name of the Lord, we will not hearken unto thee.
 Also meet they not with enough, who at least
 practically say, *quid nos sacra juvant*, *Ovid*, or
 as it is *Mal.* 3. 14. *It is vain to serve God, and*
what profit is it that we have kept his Ordinances?
 And O but there be abundance, who though
 they go not this shameless length, yet upon
 the matter are little better, as the Lord tells
Ezekiel 33: 31: 32: *They sit before thee as my*
People, and they hear thy Words, but they will not
do them: i. e. By their outward Gestures, they
 look out as so many Saints, and Stare the Mi-
 nister fair in the Face, as if they would devour
 the Word of the Lord; yet in the mean time
 their Hearts go after their Lusts, and when-
 ever they are again engaged in Worldly Af-
 fairs, they forget all they heard, and it may
 be walk just contrary thereunto: wherefore
 we may allude to what *Amos* says, *will one Plow*
upon the Rock with Oxen? *Amos* 6: 12: Yet poor
 Ministers who manage the *Plough of the Gospel*
 have the *Rockie Ground of Adamantine Hearts*
 to work upon. Hence, it is small wonder they
 cry

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cry out, *who is sufficient for these things?* When they are also made to cry, *who hath believed our Report?*

6. *Infer.* Would ye save your selves from this Untoward Generation, then ye must cry mightily to the Saviour of *Israel*, that he may Save you, or endue you with Heart and Hand to do your outmost endeavours for Saving your selves: ye know the *Jailour* cryed, *What must I do to be Saved?* Acts 16. 30. And *Paul* cryed *Rom: 8. 24. O wretched Man that I am, who shall deliver me from the body of this Death?* Be perswaded, ye cannot abstain or turn from evil, nor effectually incline to what is good, but only in the vertue of Divine Assistances. *Jer: 15. 5.* And it is God alone who can keep and preserve from this Generation for ever: *Psal: 12. 7.*

7. *Infer.* Is this an Untoward Generation, then O ye Saints of God whom he hath chosen and saved out of the World, with Joy and Thanksgiving break forth into his Praises and Magnifications: good cause have ye, for ye were Children of Wrath even as others, and of the same Make and Mould with a Graceless World, by your corrupt natural Constitution: O Praise, Praise Free Grace, that hath Vouchsafed you a Saving cast by the Common; and that hath passed by Families, Streets, and Cities, yea whole Nations, and Graciously pitched upon thee, to pluck thee as a Brand out of the fire, says *Paul, I thank Christ Jesus, that I obtained Mercie, even I, who was before, a Blasphemer*

mer, and a Persecuter, and Injurious Person, yea and because through his abundant Grace, he came into the World, to *save me, the chief of Sinners*, 1. Tim: 1. 12. to 16. and frequently through his Epistles, on this Account, he comes over with this *Epiphonema*, but *Thanks be to God in Christ Jesus*. I say, begin this *Heavenly Song* upon Earth, for this is a chief Clause of the *Hallelujahs* and Glorious Sonners above, which is Sung with an *Accent* and high Note, *Worthy is the Lamb of Honour, and Glory and Blessing*, who hath *Redeemed us* to God by his Blood, out of every Kindred, and Tongue, and People, and Nation. Rev: 5. 9. 12. 13.

8. *Infer.* Is this an Untoward Generation, then I earnestly Beseech and Solemnly obtest you, that for *Gods sake*, and for your *Souls sake*, ye will incontinent *break off* from this evil Generation, and the Wicked ways of it; let the time past suffice wherein ye have lived to the Lusts of men, and runn with Sinners to the same excess of riot, 1 Pet: 4. 2. 3 4. It is high time for you to *awake out of Sleep*, and cast off the *Works of Darknes*, Rom: 13. 11. 12. Reform your Lives thoroughly, with a sincere Heart and Spiritual Indignation; abandon all your Lusts and Idols, and say to them as Penitent Ephraim, *what have I any more to do with Idoles?* Hos: 4. 8. Also cast off the Conversation of your Debauched Associates in Wickedness, telling them with *Virgil*, *procul hinc, procul este profani*: O Sirs have a care of a Deceitful heart, that

that will still be for shifting and Delaying: perhaps ye may Remember, that ye have crossed many Prayers, ye have broken many purposes, and that your Vows and Promises have proven abortive; O that at length ye may come to that happy pass which Holy *Augustine* arrived at, when he Expressed the following Words before the Lord, with deep contrition, *Confes: L 8, C 12. quamdiu, quamdiu, &c. i. e. How long, how long, shall I say to morrow, to morrow? Why not presently? Why not this Hour? Is there an end of my Wickedness and Abominations? Upon the back of which devoute Expostulation, he was happily and fully Converted unto God: Even so, Christian Reader, let the same Gracious and Mighty God, Heal and Convert thee and me, and save us from this Untoward Generation, for ever, Amen.*

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